PEACE CORPS Volunteer

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Washington School Project Will Expand

A pioneering experiment in urban teacher-training and curriculum development, using former Peace Corps Volunteers, will be continued for a second year with opportunities for 25 more returned Volunteers to participate.

The Cardozo-Peace Corps Pilot Project in Urban Teaching, initiated last September at a large, mostly Negro high school in Washington, D.C., will be refinanced by the President's Committee on Juvenile Delinquency for the 1964-65 school year. The District of Columbia board of education recently approved the expansion of the project into a junior high school and an elementary school.

Nine former Volunteers have taken part in the program this year, teaching at Cardozo High School under the supervision of experienced master teachers, studying urban education problems in seminars at the high school, and taking courses at Howard University toward masters' degrees in teaching arts, which they will receive this year after summer studies.

The program has been praised by many prominent educators as well as other leading citizens, including Peace Corps Director Sargent Shriver, Atty. Gen. Robert Kennedy, and former Ambassador John K. Galbraith, as a significant and successful experiment that has brought fresh insight and new methods to the problems faced by crowded urban schools located in disadvantaged and often racially segregated areas. In addition, the program has practically and realistically prepared teachers for work in such schools, its proponents have said.

The former Volunteers now participating in the project commented recently at a Washington meeting that the experience has been profound for them, and a meaningful extension of the goals of the Peace Corps applied to an area of neglect in the U.S.

The program for new interns in the Cardozo project this coming school year, as announced by Benetta B. Washington, principal of Cardozo and director of the project, will be basically the same. Interns will receive a salary of $5000 for the school year. Basic requirement for applicants is a B.A. degree, and a belief in the potential of schools in the fight against poverty and discrimination, according to the project announcement. The 25 new interns will also work toward an M.A.T. degree under the auspices of Howard University, with the degree program divided between actual teaching, seminars at the school, and courses at Howard.

Application blanks for the project have been distributed with the April bulletin of the Peace Corps Volunteer Career Information Service. Volunteers may also write directly to Cardozo High School, 13th and Clifton Sts., N.W., Washington, D.C. 20009. Applications should be received in Washington by May 20.

Mat School

In the Andes of Peru, at 11,500 feet in the Dept. of Cuzco, Catherine Cramer (Los Altos, Cal.) stands with Indian children in the squatter community of Chancay where she and another Volunteer started a school, holding classes on a piece of sand enclosed by four straw mats.

Poverty 'War' Will Use U.S. Volunteers

President Johnson's program to combat poverty in the United States envisages the recruiting and training of men and women for work much like that done in the Peace Corps.

The legislative bill to initiate the anti-poverty program went to Congress Mar. 16, and the first hearings started immediately before an education and labor subcommittee of the House of Representatives. Nothing can be done about placing people in the program before Congress acts; nevertheless hundreds of persons have written to Washington in search of information on how they can help.

The War on Poverty, a paper presented to Congress on behalf of the legislation, says this about the establishment of Volunteers for America:

"For those thousands of Americans who are not eligible for Peace Corps service (for the most part because they have families), who are unable to volunteer for a full two years, or who would prefer to make their contribution at home rather than abroad, the Volunteers for America program will offer an opportunity for service. Peace Corps experience has indicated the great extent to which this program can benefit the Volunteers themselves, the people and the communities served by them, and the nation as a whole.

"Volunteers will participate not only in the programs proposed in the Economic Opportunity Act of 1964. They will also work in existing Federal programs re-

(Continued on page 3)

Budget Request Passed

Congress in March passed without reduction the Peace Corps' request for the 1965 fiscal year, authorizing the agency to spend $115 million to have as many as 14,000 Volunteers abroad by September, 1965.

The House, which acted on the measure after the Senate had given its approval, passed the authorization bill intact by overwhelming voice vote.

The actual appropriation of funds will be made in a separate bill later this year.

Corps Offers New Program For Teachers

A new training program has been designed specifically to meet the needs of experienced teachers who wish to serve for two years as Peace Corps Volunteers.

The program will allow teachers to take training one summer, fulfill their teaching contracts for the following school year, and then enter Peace Corps service.

"Our training programs now take place immediately in advance of overseas departure, and we have found that teachers who have failed to complete the training, particularly in summer programs, have found themselves facing the academic year without a contract to teach. This new program for experienced teachers will eliminate that possibility," Peace Corps Director Sargent Shriver said in announcing the program.

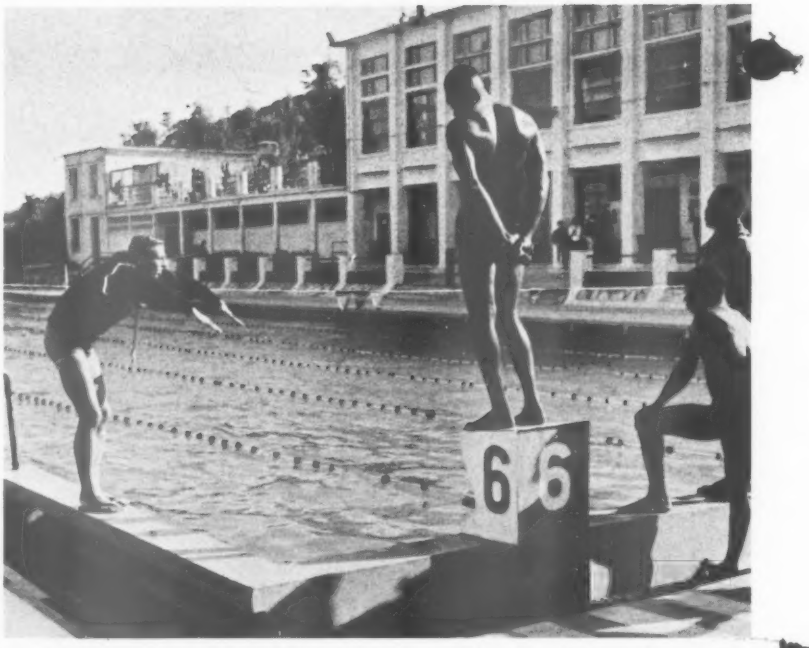
"They will know well in advance of contract-signing time whether the Peace Corps finds them finally qualified," he said.

Included in the specialties being considered for applicants are such programs as teachers of English for French-speaking Africa, teachers for grades 9-12 in Ethiopia, university instructors for Colombia and Peru, elementary and junior-high-school teachers for Liberia, and teachers of English-as-a-second-language in grades 1-6 in the Philippines.

To be eligible for the new program, which will be inaugurated this summer, teachers must have had at least two years' experience at the second-grade level or above. Those teachers applying for the program should write "Experienced Teacher Program" on the face of their application. Those accepted—and the Peace Corps hopes to bring up to 200 into the pilot effort—will be trained this summer at one or more colleges or universities.

The program will allow the Volunteer teachers to enter training this summer. Those who successfully complete the summer program will fulfill their 1964-1965 domestic teaching commitment and will be advised no later than Mar. 15, 1965, whether they have been accepted for service overseas. Those not accepted will thus have ample time in which to sign teaching contracts for the 1965-1966 academic year.

The successful applicants will be expected to have maintained the language proficiency they attained in their first summer. They will receive brief refresher training in the summer of 1965 and will then go to overseas assignments.



Illustrating diving posture, Volunteer Jim Cross (Milwaukee, Wis.) works out with members of Senegal's national swimming team in preparation for the Friendship Games held in West Africa last year; Cross, a physical education instructor in Senegal, is a graduate of the University of Wisconsin, with a B.A. in French.

'Books USA' Lists Paperback Packets

The Book Co-ordination Office of the Peace Corps is now distributing information about a new, nonprofit, educational organization, BOOKS USA Inc. This organization has prepared for sale to the public packs of 10 selected paperback books, which can be sent like CARE packages to help meet the needs for books in the developing countries of the world.

The Peace Corps participated in selecting the titles and has had a particular interest in packets 10-13. Packets 10 and 11 each contain among the 10 books seven Ladder Series titles, graded readers with minimal vocabularies. Packets 12 and 13 provide children's literature and science books. These packets can be helpful to Volunteers conducting either formal or informal classes in English.

Books in the other packets describe American society and include literature, biography, and commentary on U.S. history and government. The books were selected to increase the understanding of Americans and of the U.S. on the part of readers in other lands.

The packets cost $4 each, including postage. Individual Volunteers may be designated as recipients; otherwise the packets purchased go into a pool to supply requests from Peace Corps projects and United States Information Service posts in Africa, Asia, and Latin America.

To buy the packets or obtain further information, write to:

BOOKS USA Inc.
P. O. Box 1960
Washington, D. C.

Volunteers may obtain from their Peace Corps Representatives brochures listing the titles contained in each packet.

PCR in Nyasaland First American Rugger

The first American ever selected to play rugby for Nyasaland is Robert Poole, the Peace Corps Representative there, according to an article in *The Times* of Nyasaland.

Poole played varsity football at Yale but is no stranger to rugby, having played in three Bermuda rugby festivals with university teams, the newspaper said.

Poole has also organized a team of Volunteers to compete in local games. In addition, he is coaching players several evenings a week at the request of directors of the Malawi (Nyasaland) Sports Development Program. The game has not previously been played by Africans in Nyasaland, Poole reports.

Jongeren Vrijwilligers Programma X Voluntary Organizations - Netherlands

Dutch Volunteers Find Pindorama, Peace Corps

Mieke van der Heijden is in Brazil as a volunteer working with the Jongeren Vrijwilligers Programma, a Dutch organization whose principles are the same as those of the U.S. Peace Corps. Miss van der Heijden, a journalist, is a member of the second group of Dutch volunteers; they had hoped to assist in hospital work, but—as she relates here—the project didn't work out. The first Dutch volunteers now are serving in West Cameroon, Africa. JVP hopes to have 150 in service or in training by the end of 1964.

By Mieke van der Heijden

"Then we found Pindorama" is always the enchanted ending of the story that the Peace Corps Volunteers who are settled here tell about their wanderings through Brazil. And so we Dutch volunteers of the Jongeren Vrijwilligers Programma feel, too, in a way. It is true, however, that we didn't have to look four months for work; we found Pindorama after only a few days in Brazil. But for our group Pindorama was also a very welcome solution to the "settling" problem.

Just as the Americans were not expected, as they had hoped to be, in the Brazilian state of Bahia to build a dike in the Rio São Francisco, neither could we go to Campina Grande to do the hospital work that we were prepared for during our three months' training in Amsterdam. Shortly after we arrived by boat in Recife, our leader, with the help of the German consul, found Pindorama. Thus, we mounted a creaking bus and were driven 10 hours to the south.

The telegram announcing our arrival in Pindorama was never received, so we had to spend some difficult days in a hotel in the nearest city. When matters were settled, we went on an even more creaking bus to our new home town, where in-a-hurry living accommodations had been created.

Once there we found the Americans: Bob, the engineer, who didn't build a dike, but with his own hands created houses and bridges for the colonists; his wife, Judith; Winky, the only nurse for the whole colony of Pindorama, consisting of 6000 persons; Mark, builder of roads; Janice, secretary; and surveyor Inez.

They were very glad about the appearance of our group, consisting of nurses, para-medical workers, an agronomist, social workers, an administrator, a mechanic, an electrician, a construction group, and a journalist, for their service was nearly over and they were going back to the United States. And we, too, were glad to have them to help us through our first difficulties and to show us the way through the forest of Brazilian customs and sensibilities.

We arrived in Pindorama in January, and now, two months later, we are beginning to get accustomed. Everyone found a job. With the new medical help, the administrators of the colony want to start a medical center in which first-aid can be given and patients can be treated in cases of emergency. Then there must come a kind of school in which girls from little villages nearby can be taught elementary principles about hygiene, nursing, food, health, and cooking.

Anyhow, Pindorama is a wonderful place to stay. It is called a land-reform project; peasants get their own land and have 15 years to pay for it. This is a great new thing in Brazil, especially in the very poor northeast, where most of the land is held by large landowners. It is 20 kilometers from the ocean, where a wonderful beach is the scene for the only relaxing that volunteers in Pindorama have.

Not all 20 of us have stayed in Pindorama. Three went back to Recife to work in a hospital that badly needs nurses. But the rest of us work with heart and soul in the colony. You have to; if you don't, it is too hard to stay on here.

Dutch Volunteers, members of the Jongeren Vrijwilligers Programma, unload bricks to be used for house of three volunteers who will be assigned to social work in the Brazilian state of Piauí; like their American counterparts, the Dutch group on arrival in Brazil experienced some "settling" problems.

War on Poverty

(Continued from page 1)

lated to poverty problems, and in state and local activities. A Volunteer may teach in a Job Corps training center, or he may work on an Indian reservation on projects administered by the Bureau of Indian Affairs. He may work in a community undertaking a community-action program, or he may, on request of a state or municipality, be assigned to projects which are supported wholly by local resources. In each case, the aim of the Office of Economic Opportunity will be simply to bring together a Volunteer willing to serve and an opportunity for service.

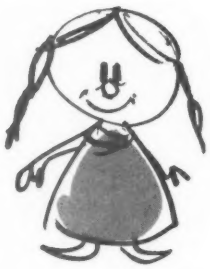
"The term of service in the Volunteers for America program will normally be one year, including training. To be eligible, applicants must be at least 18 years of age. Specific standards of selection—including physical condition and level of education and experience required—will vary depending on the job to be done, but a high degree of motivation and stability will be required in every case. As in the Peace Corps, initial selection will be made on the basis of detailed applications, references, and an aptitude examination; final selection will be based upon evaluation of a candidate during training."

In his message to Congress on the anti-poverty program, President Johnson announced his intention of appointing Sargent Shriver as director of the Office of Economic Opportunity, the co-ordinating body. In recent months, Shriver has been serving as the President's special assistant on the anti-poverty program as well as continuing in his position as Director of the Peace Corps.

In Quinche, Ecuador, Bob Griffen makes professorial gesture during sketch-talk on intestinal worms.

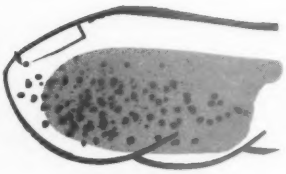
Just before fiesta in Quinche, Flo sells soap in effort to induce food vendors to wash hands and break cycle of reinfection among townspeople.

Volunteer Bob Griffen, with his wife, Florence, is cartooning his way around rural Ecuador giving sketch-talks like the one shown here. Both from Los Angeles, Bob is a public-health sanitarian and Flo a nurse. For 20 months they have been on the road setting up health projects. They walk or hitchhike, carrying their supplies and food in packs. At night they unroll their sleeping bags, often sharing the hut of a farmer with his family and livestock. There are frustrations: "You go back to a community after you've done everything but stand on your head, and find things exactly as you left them . . . nothing has changed. But that's just part of the game." Some of Bob's cartoons will be in a Peace Corps booklet to help other Volunteers in health education.

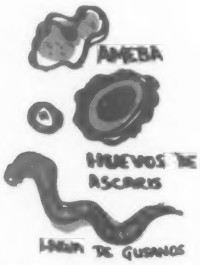


In the pueblo of Babayoyo lived a happy little girl who was called Dolores Dirtypaws.

She danced with the butterflies and sang with the sparrows. And when she smiled, the whole village smiled.



In fact, on each finger there were millions just waiting to get into her stomach to make her sick.



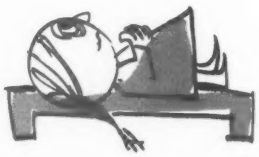
And this is what they would look like if your eyes were powerful enough to see them: worms, gooey blobs, eggs.

All these things lived on fruits and vegetables before they were washed.

And they lived in the water before it was boiled . . . millions of them, just waiting to enter someone's stomach.

There he organized his fellow worms for an invasion of Dolores's intestine to make her sick.

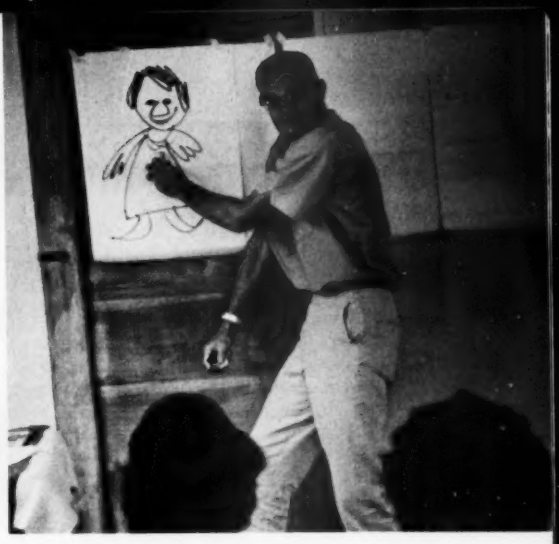
And slowly she grew weaker and weaker, and sicker and sicker.



She didn't die, but she wished that she would.

The doctor came. The medicine he gave her . . .

Flo sometimes serves as easel for Bob's sketch pad. "We can't eliminate the danger of disease; we just try to reduce it," Bob says of their work.

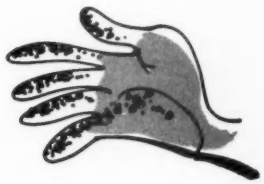


Occasionally, Bob has indoor "class." Before joining Peace Corps, he had travelled in 60 countries.

She was carefree . . . but also careless. She never washed the fruits and vegetables she ate.

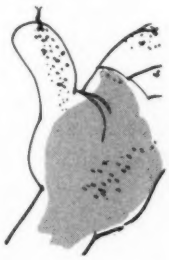
She drank her water straight from the tap or the brook. She never bothered to boil it.

And she seldom washed her hands. And that is the reason why she was called Dolores Dirtypaws.



In the dirt on her hands were little animals and eggs of other little animals, so small you couldn't see most of them even if you tried.

Dolores's mother warned her to wash her hands and her food and boil her water but Dolores paid no heed.



One time there came to her thumb an especially dangerous and terrifying little worm.

And his name was Guillermo el Gusano—William the Worm.

On the next bit of bread Dolores ate, Guillermo climbed aboard and went straight into her stomach.

Slowly poisoned and killed Guillermo and his friends.

Dolores gradually recovered. And now she always boils her water for drinking and mixing with juices and all.

And she always washes her fruits and vegetables . . . and her hands, especially after using the latrine and before eating, she scrubs well with soap.

Now everyone calls her Dolores Daintymitts because she is so clean and so healthy.

New Program In Puerto Rico For RCA Group

At the Peace Corps' Camp Crozier in Puerto Rico, a group of trainees bound for rural community-action work in the Dominican Republic is participating in a 13-week program that is a departure from past training procedure and may be a precedent for the future.

The program, which is preparing replacements for the first group of community-action Volunteers that went to the Dominican Republic in 1962, is being conducted entirely at the Peace Corps' Puerto Rican training sites and in the surrounding area, and is administered directly by the Peace Corps.

The experimental project was designed to take advantage of the similarities of the training area to the regions where Volunteers will work in the Dominican Republic, and to involve the Peace Corps staff to a greater extent in the training schedule. In the past, the Peace Corps has contracted with U.S. colleges, universities, and other agencies to conduct training programs. Until now, the Puerto Rican camps had been utilized mainly for supplementary training and physical and emotional "outward bound" conditioning.

In the future, most training will continue to be undertaken by American institutions, but it is possible that other programs will be conducted in entirety by the Peace Corps at Puerto Rico, particularly community-action projects bound for Latin America.

The group of about 40 trainees now at Camp Crozier is following a two-phase program divided between 10 weeks of work in or near the camp and three weeks of field studies throughout Puerto Rico. Work at the camp includes the usual Peace Corps training topics, conducted largely by members of the Peace Corps staff, but with instructional support by the University of Florida.

The university is providing courses in technical studies, including home economics and agricultural extension for women trainees who will work as home-economics demonstrators. There will be courses in agriculture, extension methodology, and community development for men who will work largely with Dominican farmers.

The language program for the group is being conducted by the Berlitz School of Languages, which is offering 280 hours of Spanish instruction.

Together with University of Florida lecturers and others, the Peace Corps staff will provide training in area studies, American studies, world affairs, health, first aid, and physical education and recreational skills.

Washington staff members participating include Dr. Charles B. Arnold of the Medical Division; Warren Wiggins and Nathaniel Davis, Associate Director and Deputy Associate Director of the Office of Program Development and Operations; William Josephson, General Counsel; Leveo Sanchez, Chief of the Central American and Caribbean Area Office; Jack Vaughn, Latin American Regional Director; and Franklin Williams, African Regional Director. Richard Hopkins, training officer on the Washington staff, is director of the program.

Included on the area-studies staff is Tad Szulc, a reporter on *The New York Times* staff in Washington and a specialist on Latin America.

Two former Volunteers are aiding the training staff. They are Bennie Barela (Las Cruces, N.M.), who recently completed two years of service as a community-action Volunteer in the Dominican Republic, and Jacque Seigler (Arkadelphia, Ark.), who was a Volunteer in Chile, working in home-economics and school-feeding programs.

During the field-experience phase, trainees will be distributed singly and in small groups in rural areas over the commonwealth, to work under the supervision of the training staff and of Puerto Rican officials in practical programs of community development, agricultural extension, and home economics.

Much of the emphasis of the program, both at the camp and in the field, is on practical learning experience—caring for livestock, growing vegetables, meeting Puerto Rican families, working with farmers, housewives, and children and in general becoming familiar with a society and an economy far different from those of the U.S.

When they complete their training in May, the new Volunteers will join 10 groups of Volunteers already at work in the Dominican Republic. In March, there were 164 Volunteers in the country—131 men and 33 women—working in community development, English teaching, well-drilling, co-operative organization, conservation, school construction, nursing, and fishing.

Theft Reimbursed

Volunteer Henry McKinnon (West Roxbury, Mass.), who is teaching machine shop in Nyasaland, was robbed of all his belongings during an absence from home. Prime Minister Kamuzu Banda, on reading of the incident in the paper, sent McKinnon a letter of apology and a personal check for 50 pounds (about $140) to re-outfit himself.

Benny Barela (Las Cruces, N.M.) talks with *campesino* about irrigation system near Dominican Republic town of Boni. Barela is now a member of Peace Corps training staff at Camp Crozier in Puerto Rico, after completing a two-year tour as a community development worker; he attended New Mexico State Univ. at Las Cruces.

President Names Three Advisors To PC Council

A civic leader, a business executive, and a movie actress were appointed to the Peace Corps National Advisory Council in March by President Johnson.

They are Esperanza Mendoza Schechter of Sherman Oaks, Cal., a director of the Council on Mexican-American Affairs and a founding member of the National Council of Spanish-Speaking People; Donald A. Petrie, chairman of the executive committee of Avis Inc., and director of the American Foundation for Continuing Education and International School Service; and Janet Leigh, film actress who is also an executive of SHARE Inc., a Hollywood charity which aids handicapped and retarded children.

The three new members will join 22 others who serve without compensation to consult with and advise the President about policies and programs which would further the purposes of the Peace Corps. The council meets yearly. Chairman of the committee is President Johnson who was appointed to the position in 1961, when he was vice president.

Student Tackles Plan For Portable Linguistic Lab

A portable linguistic laboratory is the senior-thesis project of an industrial-design student at Ohio University. Its potential uses were suggested by the requirements of Peace Corps Volunteers and others teaching languages and literacy in foreign lands.

The student, William Bartasevich, will have to meet the following requirements:

- Self-containment: the unit must include a tropicalized, transistorized tape-recorder; tapes, splicer, language aids, and spare batteries as well as a seat and a writing surface.
- Portability: the unit must weigh no more than 45 pounds, so that it can be carried by hand or on the back, shoulder, or head.
- Durability: the unit must withstand all climatic conditions and the shocks of rough roads and rough handling.
- Simplicity: the unit must be easy to put up and take down.

Advisers for the project are George Ramsay, professor of industrial design, and Gilbert Schneider, language coordinator for the Peace Corps program, Ohio University.

"Corps Behind Corps" Supports Volunteers in U.S.

"The Corps behind the Corps" is still growing—up and out. The first Corps is now composed of 47 Peace Corps service organizations and councils which are supporting the aims and programs of the second Corps—the Peace Corps.

Dwayne Stevenson, Peace Corps Community Relations Director, reports that the organizations are growing both in number and in scope of activity.

"Quite apart from everything else," Stevenson says, "these citizens stretch the whole Peace Corps effort in a way the Peace Corps could afford neither in money nor in personnel."

The groups are all voluntary and have no official connection with or financing from the Peace Corps. They vary in size from a handful to 50 or 60 members. They vary in operation from informal groups to full-fledged civic organizations with offices, phones, and letterheads.

The first Peace Corps service organizations were formed by families and friends of Volunteers. In time, some organizations became councils, expanding to encompass representatives of existing civic bodies like Lions', Kiwanis, and Rotary clubs; Junior Chambers of Commerce, schools, churches, and professional, labor, and technical organizations. These representatives take back to their parent organizations projects of the Peace Corps service organization.

In general, the Peace Corps service organizations and councils:

- Run speakers' bureaus to arrange for Peace Corps film-showings and co-ordinate local speaking engagements. (In New York City alone, 57 Volunteer alumni are on lists co-ordinated by two service groups.)
- Help to distribute Peace Corps literature. (These activities include making sure that post offices have adequate supplies of Peace Corps applications and that news media are aware of Peace Corps testing dates.)
- Assist recruiting efforts. (Citizens have assisted Peace Corps recruiters and have themselves visited nursing schools, trade and technical schools, and junior colleges.)
- Provide material support for Volunteers working overseas. (The Los Angeles chapter recently shipped 21,000 approved books to the Philippines at no cost to the Peace Corps.)
- Furnish information. (Some organizations have services to answer phone inquiries; one city has about 10 calls a day.)

In addition, some Peace Corps service groups invite trainees from nearby campuses to their homes, and some furnish spare-time amusement for the hard-pressed trainees: picnics, baseball games, and other outings. One group even holds "graduation" parties for Peace Corps groups completing training.

Persons wanting further information about joining or forming Peace Corps service groups in their home communities should write Dwayne Stevenson, Community Relations Section, Peace Corps, Washington, D.C. 20525.

Proctor Comes Back To Peace Corps Job

Samuel D. Proctor has returned to the Peace Corps and to his former position of Associate Director for Peace Corps Volunteers.

In his post he will have charge of selection, training, and Volunteer support activities.

Samuel Proctor

Proctor first joined the Peace Corps in 1961 and served as Peace Corps Representative in Nigeria before his appointment as Associate Director. Last September he went back to his position as president of North Carolina Agricultural & Technical College in Greensboro.

"My 20-month romance with the Peace Corps has now blossomed into marriage," Proctor said on his return to Washington. "It was tough to leave education in the South at this time, but my affection for the Peace Corps and my estimation of its importance in the world seemed to be overriding considerations."

Proctor, 42, is former dean of the seminary, vice president, then president of Richmond's Virginia Union University. During his first term of Peace Corps service he was on leave as president of North Carolina A & T College.

He is himself a graduate of Virginia Union University, and holds a degree as doctor of theology from Boston University. He did additional graduate work at the University of Pennsylvania and at the Yale Divinity School.

He is married and is the father of three sons, Herbert, 16, Timothy, 13, and Samuel Tate, 1.

India

'The Winds of Change are Blowing'

C. S. Houston is the only physician serving as a Peace Corps Representative. He graduated from Harvard in 1935 and from the medical school at Columbia in 1939. During World War II he served as a Navy flight surgeon and in the operation of high-altitude training units. He practiced medicine for 10 years at Exeter, N. H., and in 1957 moved to Aspen, Col., in the Rockies, where he continued practice and research in cardiology. Mountains have long interested him; before joining the Peace Corps, Dr. Houston had made four trips to India and Pakistan for high-altitude climbing and exploration.

By C. S. Houston

As a modern nation, India is very young—born only 17 years ago after decades of struggle for independence from British rule. Yet India is also ancient—ancient in literature, philosophy, and religion; ancient in arts and even in science. It is ancient, too, in the social problems of a rigid caste system, widespread poverty and disease, illiteracy, ignorance, and prejudice. But new hope and life were given to this nation after the cataclysm of partition in the summer of 1947, a period of horror when the subcontinent was divided into two nations: India and the two parts of Pakistan. Modern India is on the move.

Its leaders have set for India an awesome task: that of building a rapidly expanding technology, a self-supporting economy, and a social order based on equal opportunity for all. Of fundamental importance is the idea that this revolution of social and economic change shall take place by orderly and peaceful means. The Indian *Third Five-Year Plan* says:

> To change a traditional society into a dynamic one, in a country with a vast population rooted in the past, was a tremendous task. To do this through peaceful and democratic means and by the consent of the people made this task even more difficult.

This aspiration for a dynamic yet peaceful revolution of development and uplift is not simply an idealistic wishthought without substance. It is indeed the action philosophy of India's politician-saint, the Mahatma Gandhi, which gave strength and fiber to the national movement. Political freedom was but the first objective of this movement.

A few statistics may give scale to the staggering task. India's 450 million persons live in an area about one-third the size of the United States. There are 320 persons per square mile, compared with about 40 in the U.S. India's population is increasing at the rate of 35,000 *per day*—a compound rate of 2.3 per cent per year against the world average of 1.8. A baby born today can expect to live 42 years, compared with the expectancy of 32 years for a child born 15 years ago. In this period the birth rate has risen from 39.9 per thousand to 40.7, while the death rate has fallen from 27.4 to 21.6. These advances in longevity are wonderful, but they add up to millions of additional stomachs to fill every year.

India's gross national product is about $35 billion compared with $600 billion for the U.S.; its per capita income is about $70 per year. Though 70 per cent of India's crowding millions earn their livelihood from agriculture, 40 per cent of the farmers work less than one acre of land.

But the problems of change and development cannot really be told in statistics. Statistics do not show the bullocks and oxen still pulling crude plows or raising water from dug wells. They do not show the ever-present specter of famine because of too much or too little monsoon rain. Statistics cannot picture the farmer who grows rice on his pitiful acre although wheat would make a better crop and bring a better cash price; he grows rice because his neighbors grow it and because his father and grandfather before him grew it. They cannot picture the man who bankrupts himself and ruins his family because he must provide a dowry for his daughter's marriage.

Despite these massive statistical and human problems India has made remarkable progress. A functioning democratic government exists. States rights are honored while the central government retains control of overall planning, finance, defense, and foreign affairs. Three meticulously detailed five-year plans have been drawn and put into operation. Evaluation of the latest plan, painfully frank, is under way; defects and shortfalls have been exposed to view and attempts are being made toward improvement. Implementation of these great schemes is improving, as shown by an increase of $9 billion dollars in the national income since 1951, increases of 37 per cent in agricultural production and 100 per cent in industrial goods in the same period. A wide variety of manufactured goods, which once drained off precious foreign exchange, is now produced in Bombay, Calcutta, and Madras. Education is an essential to development, especially in a country where the literacy rate is only 25 per cent. In 10 years the number of students in Indian schools has risen from 26 to 46 million. There are more than three times as many technical-training schools today as 10 years ago. Women are receiving education, a circumstance which was impossible 20 years ago.

Yet the need for further development in every field is so great and so urgent that no responsible official pretends to be satisfied with what has been accomplished so far. When one considers what remains to be done, the prospect is discouraging beyond measure; only by looking backwards can one look ahead with confidence.

Foreign Aid Indispensable

Foreign aid has been for many years an indispensable ingredient of progress in India, and it will continue to be so for years to come. The U.S. has contributed more than 40 per cent of the approximately one billion dollars a year supplied to India by the consortium of countries giving aid. The Peace Corps is the most recent—and the smallest—element of American assistance to India; but we believe it is potentially as valuable as any, for it works as a ferment at a level not reached by skilled technicians.

The Peace Corps started here as a small experiment in the winter of 1961, when 26 Volunteers arrived to work in Punjab, one of the smaller of India's 15 states. Today there are 167 Volunteers in nine states working in 12 skill areas. About 120 more are either training or preparing to enter training in the U.S. for arrival this year, while requests for Volunteers which have not been filled add up to 600-800.

Volunteers in India are working in agricultural extension, poultry development, teaching, nursing, and small-industry development—all areas of highest

In the market place at Barapur, Uttar Pradesh, Volunteer Greg Brown (Eliot, Me.) sorts eggs from one of his poultry projects; he works in Bisauli, a mile away.

Earthen-floored tent serves as classroom at boarding school for boys in Hyderabad; Nancy Davidson (St. Louis, Mo.) conducts English grammar drill for sixth-graders.

Heat will cause water to rise, as Nancy Davidson demonstrates to sixth-graders; Nancy is a June, 1962, graduate of Wellesley College, with a B.A. in philosophy.

priority set by the Indian government. We will continue to implement new projects in these fields; but we will also be bold in experimentation, for we believe that experimentation is one function of the Peace Corps.

At one point the *Third Five-Year Plan* —which is much more eloquent than most government documents—says:

> Even in this ancient land, for so long governed by tradition, the winds of change are blowing and affecting not only the dweller in the city but also the peasant in his field. At each state, new conflicts and challenges arise. They have to be met with courage and confidence. There is an excitement in this changing face of India as the drama of India's development plans unfolds itself.

The challenges which the Peace Corps faces in India are many. The problems are almost overwhelming, and the choice of priority needs is bewildering. Yet we need no longer be evasive when asked "What can a few hundred Volunteers accomplish in so vast a need?" We can answer confidently that the Peace Corps may be more needed, more valuable, and more important in this huge emerging country than in any other. Insofar as the proof can be put on paper, the articles that follow show what Volunteers have done and can do.

Sue Rodman (Prescott, Ariz.), a teacher with her husband at Allahabad Agricultural Institute, shows students how she bathes 11-month-old daughter; coal vendors watch.

'Very Poor Americans'

Volunteer Robert Ishikawa (San Jose, Cal.) graduated with a B.S. in geology from Stanford in 1959. After that, he studied micro-paleontology at the University of California in Berkeley for a year, concurrently studying printmaking at the California College of Arts and Crafts in Oakland. Before joining the Peace Corps, he was a teaching assistant at the University of Washington, doing graduate work in geologic oceanography. He has been working for the past year at the Bhutti Weavers' Colony at Shamshi, Kulu, in Punjab state, helping weavers with designs and techniques. The article below was written a few months after his arrival in India in October, 1962.

By Robert Ishikawa

Let me say at the outset that the views and opinions presented here are my own; otherwise I will probably be attacked by other members of my group. It is impossible to speak for the whole group because we are such a motley crew of individualists.

I am going to touch upon a variety of subjects: housing, food, job orientation, special personal problems, and adjustment.

Housing: Our housing has been arranged and provided by the university and, as far as I am concerned, is more than satisfactory and presents no problems. All but three of us live in University Hostel B which was built by the Nizam of Hyderabad and is, therefore, one of the best dormitories in India. Right now, we even have hot running water between 5 and 7 in the morning—or so I am told.

Food: As far as food is concerned, the seven of us in Hostel B have special problems. We are, I think, the largest group eating together in Peace Corps/India, and we are eating in a university mess hall.

One of the problems created by our number is that we have a range of tastes from those who would prefer to go completely Indian with full spicing to those who want to go completely Western and who lose weight to prove it. I think I can say that we started out idealistically and Indian, and after losing the excess lard we had accumulated during training in Illinois, switched to more and more Western meals. But there are those of us who continue to fight for some Indian food because, among other things, of the very fact that we are living in India.

Eating in a university mess hall presents its own unique problems. We eat in a large hall partitioned off between the eggetarians and vegetarians. At first we felt rather self-conscious about such exclusiveness in eating, but we soon found that eating is not at all a social function, and the students, who themselves are split up into various eating factions, accepted us as another crazy group with special dietary needs. They are always interested in what we are eating, but I don't think they would care to sample even our vegetable dishes. Our unspiced dishes probably taste like clay when compared with their taste-bud-shattering chili sauces.

In the dining halls, there are taboos we must observe. Beef and pork are forbidden in the university kitchens. As it is, since we eat mutton, our kitchen is the one farthest from the dining hall so Anthony, our cook, has to run a relay race at each meal to get food to our table.

Job Orientation: Each of us at the university has had his own unique problems of settling in to work. After talking with the head of the geology department, I worked out a varied program involving some teaching, some class-taking, and some research. I agreed to take on a third-year B.S. paleontology course which had been forced upon the incumbent lecturer and which, to put it mildly, was unanimously disliked by the students.

I didn't want to crash into the mysterious machinations of the Indian system of education too blindly, so I asked the lecturer to continue his lectures for a while. The first class I attended was a shock. The lecturer spent the first five minutes summarizing a group of fossils, then spent the rest of the hour dictating notes to the class, word after agonizing word. He later told me I would have to dictate, too, because the class demanded it, and that certain students would demand my own notes for copying after class.

Well, as it has turned out, I have refused to dictate any notes to the class, but to prevent revolt, I prepared a set of mimeographed notes which I give to the students at the beginning of each lecture. There is no doubt about it: students here insist upon being spoon-fed. This situation is aggravated by a lack of textbooks because of their relatively great expense. And as far as library facilities go, in our department, for example, even M.A. candidates are not allowed to check out books.

Special Personal Problems: As the only Oriental-American Volunteer in India, I have encountered some problems few other Volunteers have had to face. The problems usually revolve around one point: complete disbelief that I could possibly be an American. Already during my short stay in India, I have been asked if I am or have overheard that I must be Nepali, Japanese, Malay, a Tibetan refugee, a Russian, Indonesian, or (rather unfortunately at the present time) a Chinese Communist. This latter mistake has plunged me into some spectacular incidents which I have been considering sending to *True* magazine.

A few weeks ago, I went out to photograph an interesting painting of the goddess Kali which I had seen on a well in Secunderabad [twin city of Hyderabad]. Within a few minutes, I was mobbed and before I knew it, my trusty bicycle and I were being transported away. I could gather from the verbal confusion that the people thought I was some sort of spy and that I was carrying a machine gun in my camera bag. Unfortunately, I didn't have a stitch of identification on me so I sat in the police station for an hour awaiting someone from the main station who could speak English. He finally came and everything was more or less straightened out. When he found out I was an American, he really chewed out the leader of the mob, so vigorously, in fact, that I had to tell him not to be so harsh. And like all Peace Corps stories, which must end happily, I left the station after shaking hands with my mob leader.

Adjustment: Although we can hardly claim to be living at the grass-roots level at the university, the philosophy of putting us at the level of our co-workers, with compensation less than that of any lecturer, has had its impact. I have collected some quotations from situations we have been in:

(1) About wearing homespun village-cloth, or *khadi*, clothing (in the Gandhian tradition): "Look—wearing *khadi* —must be Peace Corps."

(2) Indian professor to Volunteer in discussing American professor receiving 3000 rupees (about $600) per month salary at university: "Yes, he doesn't have to struggle and worry about the price of vegetables like you and me."

(3) Architecture professor discussing tipping with Volunteer on train: "Don't worry about tipping for meals. How can they expect it from us in the teaching profession who are underpaid to begin with and have to watch each *paise* [smallest coin]?"

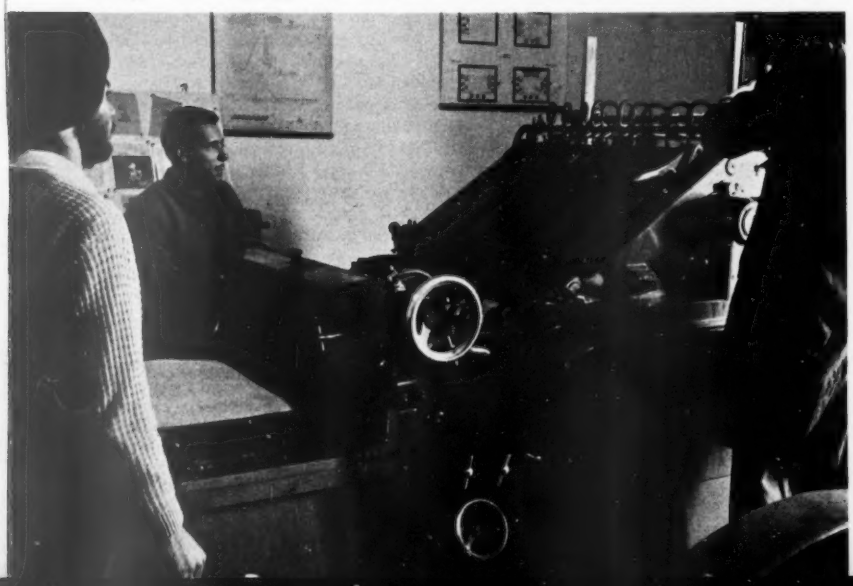
(4) Cook to Volunteer on the cost of fuel: "Wood is too much expense. I save wood by dipping it in water after cooking." (And he does.)

(5) Cook taking Volunteer to bazaar for first time; cook to merchant: "Yes, lecturers at the university—from America—very *poor* Americans."

(6) And one which I am sure all of you have experienced at the train station waiting in line to buy third-class tickets: "*Sahib,* wrong line, first- and second-class tickets on other side. . . ."

Whether the sense of adjustment we are beginning to feel is purely psychological, or whether in fact we have experienced an actual change in the attitude of India towards us because of a change in our own attitudes is hard to say. All I know is that to us, this sense of adjustment is a very real thing, and the feeling of "belonging" to India is a satisfying accomplishment.

Watching operation of press at Northern Regional School of Printing Technology near Allahabad is Gary Lefkowitz (Brooklyn), a printing instructor.



Volunteer Nurse Finds Her Work In Chandigarh

Volunteer Lila Schoenfeld (New Braunfels, Tex.) grew up on a 4000-acre ranch in Wyoming. She holds a B.S. in nursing from the University of Utah and before joining the Peace Corps had eight years of nursing experience at hospitals in Utah, Alaska, and Texas. She was supervisor of medical and surgical wards at New Braunfels Hospital. Her volunteer-husband, Herman, is a skilled stone-and-brick mason working with village industries in India.

By Lila Schoenfeld

My greatest surprise in Peace Corps training came when I found I would be assigned to the postgraduate hospital in Chandigarh to set up an open-heart surgery unit. My thoughts had been of working in a village clinic.

Chandigarh, capital city of Punjab state designed by the noted French architect Le Corbusier, is a new city representing the best of modern India. The postgraduate institute under construction is an imposing structure which will have 1000 beds and a staff including some of the best specialists in India.

Nursing is not a greatly respected profession in India because of traditions which hold that dealing with certain bodily functions and diseases is unclean. Even many doctors lack respect for nurses.

Indian hospitals are usually run by the government or by missions, both of which advance their staffs on the basis of seniority rather than merit; this tends to kill initiative. Furthermore, each

With traditional gesture, Albert Snyder (Eldorado, Ohio) greets head of village as he delivers baby chicks, part of poultry project at college near Hyderabad.

nurse is traditionally responsible for the equipment in her department and must pay for anything missing. This situation breeds suspicion and an unwillingness to bear responsibility. Nurses usually keep everything under lock and key, are reluctant to release equipment, and spend much of the day counting and keeping track of supplies.

My work in the surgery theater was typical of the frustrations, problems, and satisfactions all Volunteers have felt. I could see immediately that the lack of trained staff and of adequate standards of asepsis would forestall plans for heart surgery. The first things that struck me were the lack of organization, the attitude towards patient and work, and the lack of a sense of responsibility.

My initial efforts, therefore, were directed toward building an understanding of basic cleanliness and then leading up to asepsis. Through demonstration, repetition, nagging, and dramatics, the light finally dawned and the word *clean* began to mean what I wanted it to. Next came the assignment sheet and hourly work-schedule for theater personnel. The nurses liked these innovations although at first they worried that one might be doing more work than another.

To induce staff members to accept responsibility and to trust each other were the greatest problems. At last we decided to bring all the equipment out from under lock and key and to make each staff member responsible for the maintenance of a few items. Each was to report any loss or breakage with the assurance there would be no punishment for it. This campaign was very effective.

My co-workers and I have often discussed the attitude toward nurses in India. The nurses realize that in order to gain respect for their profession, they must raise the standards to warrant it, and now I think they really feel a strong sense of obligation both to themselves and to their profession.

The Volunteer nurse can offer the most valuable assistance in training student nurses. As it is in most hospitals, the students learn theory by rote and are not encouraged to use independent judgment or to see the clinical side of nursing. They are not graded on their ability to apply knowledge, but rather on memory work. The student nurses are not taken to the ward for patient-care instruction in conjunction with classroom lectures. They follow the staff's directions, good or bad, and thus avoid responsibility with the attitude "If I don't do it, I won't get the blame if something goes wrong." Assignments are not made in a consistent manner; the student does not feel involved in her work, nor does she know where to turn for ward instruction.

Another way the Volunteer can help is to assist her co-worker in setting up a standardized procedure book, modified to the needs of the institution and not, of course, to what the Volunteer is accustomed in her American environment. She should include the good nursing techniques already in practice and at the same time introduce some new ones as long as she respects traditions her nurses feel strongly about.

The Volunteer can look for support from those officials and co-workers who are receptive to change, work with them, and let them carry out the changes to insure that the new program will continue after she has gone. The Volunteer can help to initiate change, making it very clear to the co-worker why this or that is done. Otherwise, there will be nothing to prevent a return to the old ways as soon as the Volunteer leaves.

When the nurses and I think back to the surgery theater the day of my arrival and realize that just six months later an open-heart operation was performed, we are very proud. There is still a long way to go, but judging from the co-operation and warm understanding I have found in my co-workers, I have great hopes.

In a land where *kul* means both yesterday *and* tomorrow, our greatest hope is that the word will not mean both in respect to nursing standards in India.

Coming to Terms With the Language

Volunteer Peter Ross (Berkeley, Cal.) holds a B.S. in mathematics from the Massachusetts Institute of Technology, from which he graduated in 1961. He earned an M.S. in mathematics in 1963 from the University of California in Berkeley, where he was also a teaching assistant. In 1961 he toured Europe and lived with a Swedish family, working on a thousand-acre farm.

By Peter Ross

How important is it that a Volunteer know the language of an area to which he is assigned? From my experience, I am certain that language ability is a crucial factor for getting along in another culture. Since coming to India, I have been grateful many times for even the small amount of Telugu (the language of Andhra Pradesh state in southern India) that I absorbed in Peace Corps training.

When I first came to Calingapatnam, where I am the only Westerner, people referred to me as *doora*—a Telugu word meaning *boss, European*, or *gentleman*, which implies the subservience of the speaker. After several days of insisting (in Telugu) that I was not a *doora*, I became Petergaru, or Mister Peter..

My knowledge of Telugu, though scant, was also helpful in coming to terms with the cook. Although he can speak a few words of English, his daily shopping list is pure Telugu. When he told me we were having *mekamansam*, it was nice to know that *meka* means *goat*, and *mansam* means *meat*.

As I discovered when I began referring to the cook as *wantagadu*, a dictionary knowledge of Telugu is not always the best of guides. Colloquially, *wantagadu* is the most disrespectful of three words meaning *cook*, but dictionaries don't tell that.

Literal translations can also be deceptive. *Baytikellali* is a common phrase among students. Literally it means "I have to go outside." Their use of this term in a particular context confused me until I mentally eliminated *outside* from my translation. Languages as dissimilar as Telugu and English do have some things in common. Fortunately, in our Peace Corps training we learned more informal than formal Telugu—in fact, some of it was a little too informal. The first and last time I used the word *dunnapotu* (literally, a male water buffalo) to mean *fool*, there were roars of laughter. It seems this is not at all a subtle way to call someone a fool.

From our Peace Corps language training, I chiefly remember long periods of dead silence at the dining tables when we were supposed to be chatting away in

Telugu. But the language labs were very useful for pronunciation.

Telugu is a particularly difficult language for speakers of English to learn. For one thing, it belongs to the Dravidian family of languages and has absolutely no relationship to the Indo-European group. Telugu is spoken as rapidly as Spanish and is made more difficult to the foreign ear because of *sandhi*. This is an elision whereby first or final vowel sounds disappear when certain words occur together, making it hard to recognize a phrase even if you know every word. Then, too, the length of vowel sounds is important and can drastically alter a word's meaning.

Because of India's past under Britain, there are many Telugu words adopted from English—with only a *u* added: *Penu* and *Officu* are examples.

Even so, Telugu is easier to say than to write because the script is difficult—so difficult that people are really impressed if you can as much as write your name in Telugu.

There are many ways of showing respect in Telugu which do not exist in English. They range from the pronoun used in addressing someone to the kind of person you greet with the traditional *namaskaram*, putting your hands to your forehead as in prayer. My habitual use of respectful terms and greetings with women and my students still amuses people.

I am proud to say I know all of the teachers' and a majority of the students' names, though many are tongue-twisters. For two months I repeatedly asked one teacher his name. He patiently told me again and again that it was Durgumahanti Satyanarayana Patnaik. Only when I started playing volleyball with him did I find out everyone calls him D.S.P.

The language block extends to English, too. Once during the hottest weather the village photographer asked me into his shop for a cooling drink. As I sat perspiring and thinking of an ice-cold bottle of pop, I was handed a soft drink with a temperature not under 100 degrees.

Telugu movies are a challenge, too. Usually I understand only the interjections, though I enjoy the scenery and dramatic gestures enough so that going is not entirely a waste. I am embarrassed, though, when someone questions me about the plot and I can talk only about the wrestling scenes or some equally untalkative portion.

Although it is essential that Volunteers learn the language of their areas (if only because the people appreciate the attempt so much), I cannot deny the important role of another form of communication in overcoming the language barrier. It is done with the hands, and any good charades player who adds *u* to an occasional English word would not be completely lost in Calingapatnam.

Nursing in the Village

Volunteer Maryanne Dombkowski (Easthampton, Mass.) is a registered nurse who worked for four years in the emergency ward of a Springfield, Mass., hospital before joining the Peace Corps. She graduated in 1958 from the Springfield Hospital Nursing School.

By Maryanne Dombkowski

• "Sister, my son is two years old and he hasn't walked yet." (Before me I see a spindly, wrinkled little boy with deeply-sunken eyes—obviously a serious case of malnutrition.)

• "Yes, I had food—coffee this morning and a plate of rice this evening. We have no money."

• "Sister, all the children in our village are having *cudgie* (scabies). Please come and help us."

• "My first seven children died at birth. Please make this one live."

• "Yes, my brother and I live here alone. Our parents are dead and we have no one." (These two children 14 and 16 years old have leprosy, and the stigma attached prevents the villagers from associating with them.)

These are just a few of the many sad cases I have encountered while working in the villages of south India.

I am "sister," as nurses are called here, and have been assigned to a hospital in Mysore City. For two weeks each month I take three student nurses and set off to do health teaching in a group of villages about 50 miles from Mysore City. We cover eight or so miles a day, by foot and by bullock cart.

The people in this area are extremely poor, even more so this year as the rains have failed and the *ragi* (a staple grain common to the Mysore region) crop has withered in the fields. Most villagers have just one meal a day consisting of a dish of rice or *ragi*. The incidence of disease is high and we find many cases of leprosy, typhoid, tuberculosis, anemia, worms, and all sorts of skin infections.

We begin our work in the homes, treating patients, demonstrating baby-baths, and teaching antenatal (what Americans call prenatal) care. Flocks of villagers follow us. Because of the crowds we are forced to do our teaching outside, which is just as well as our eyes stream from the smoke when we enter the tiny mud huts.

We conduct our lectures in the center of the village, and with simple flash cards teach the people about nutrition, personal hygiene, fly control, prevention of hookworm, roundworm, tuberculosis, and malaria, as well as how to dig and use simple latrines.

In one village we found about 30 cases of scabies. We treated them in production-line fashion—lining patients up near the well, stripping, scrubbing, then smearing them with sulfur ointment. We finished by lecturing to the village on the prevention of this skin infection. The results were satisfying: three weeks later we returned to find that most of the cases had cleared and only two needed further treatment.

There are frustrating moments as well. We have encountered the refusal to bathe a baby because the day is not auspicious, and the antics of a little boy who insists on rolling in the dirt after we have covered him with scabies ointment.

As well as helping the villagers, a program of this sort is good training for student nurses since it gives them insight into the background and problems of their hospital patients. I also try to instill in them a desire to return to the villages as graduate nurses and public-health teachers.

In India, as in most developing nations, there is much work to be done, but far too few trained to do it.

Rosalind Van Landingham (Atlanta, Ga.), who holds biology and zoology degrees, shows students of biology at Women's College in Hyderabad how to dissect snail.

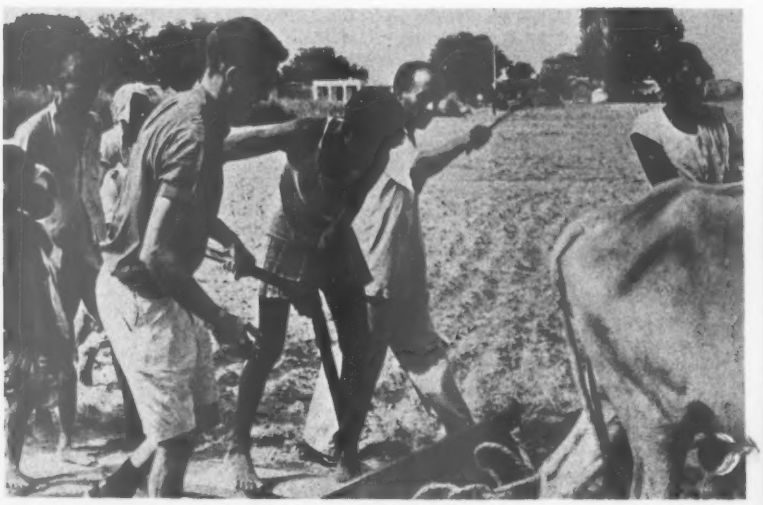
Glenn Elkins explains functions of a wheel-hoe to a group of villagers. The Bisauli Co-operative Workshop is the largest industrial project of its kind in the community.

Shaping a gear wheel, James Limburg (left) and Indian worker prepare parts for the Washer Rahet, an improvement of the traditional Persian water wh...

A Workshop in Bisauli

In the small town of Bisauli, 100 miles east of New Delhi in the State of Uttar Pradesh, a group of Volunteers has created a tool business to supply light agricultural implements and a new kind of water wheel to farmers in the region. The Volunteers had little experience in machine shops beforehand—Glenn Elkins (N. Tonawanda, N.Y.) has an M.A. in history and was a high school teacher before joining the Peace Corps; his wife, Anne, is a nurse; Joe Pena (El Paso, Tex.) worked in a gas station while in high school; John Stettler (Fountain City, Wisc.) and James Limburg (Gary, S.D.) hold degrees in agriculture. Taking over a building that had once been a courthouse, they rid it of pigeons, monkeys, and cattle, cleaned it, whitewashed it, installed electricity and some machinery, then started to work. Some 200 wheel-hoes, 80 levellers, and 80 cultivators had been made by the end of last year. A training program teaches four Indians every six weeks to repair farm equipment, bicycles, and other small machinery. The five Volunteers involved want to be dispensable: long before they leave in July, they hope to have the co-operative running under local management.

Metal mistry pounds out bolts in workshop. Besides wheel-hoes, land-levellers, and cultivators, the shop also produces wooden poultry brooders and feeders.



Glenn Elkins demonstrates land-leveller, drawn by bullock; with some modifications, implements were patterned after prototypes obtained from U.S.

Volunteers wheel away from workshop, which once was courthouse; each day, hundreds of spectators, some from remote villages, come to watch; dispossessed monkeys, annoyed at eviction, peer in windows.

Beginning with few workers, the workshop now has 70 men and children from Bisauli employed; here, as Glenn Elkins watches, men hammer out parts for water wheel.

John Stettler helps train **mistry** (craftsman) in use of power tools, which ease burden previously borne by manual labor alone; shop has regular training program.

Anne Elkins helps a patient at the local women's clinic, where she works in addition to her duties at the co-operative; as a member of the workshop team, she maintains the cash book, stock inventory, and cost-accounting system, does secretarial work and helps paint finished implements.

Morgan Little (Felton, Del.), who teaches at Allahabad Agricultural Institute, works with village woman in demonstrating better methods of planting sugar cane.

On Being a Negro in India

Volunteer Willie Hankins (Houston, Tex.) studied vocational education at Texas Southern University, Houston, graduating in 1960 with a B.S. in industrial arts. He has worked as a teacher of mathematics, history and industrial arts in Houston, and served with the Army for three years in Europe as a radio specialist.

By Willie Hankins

Being an American in India is for me a gratifying experience. I am sure that in some ways my experience differs from that of other Volunteers because I am one of two Negroes serving in south India.

Few people here have any idea of what a Negro is or looks like, and even fewer have ever seen one. Thanks to the movie industry, the common belief is that all Americans are fair-skinned, rich, and polygamous. Fortunately or unfortunately, I don't fall into any of these categories.

Whenever someone asks, "Where is your native place?" and I answer, "The United States of America," I encounter undisguised expressions of disbelief. As the conversation progresses, I am again asked the same question followed by, "And your father's native place?" The same answer again serves to convince my inquirers that I am the world's greatest liar.

I have a great deal of sympathy for my friend and fellow Volunteer John Briscoe (Lakeville, Conn.), whom I sometimes accompany on his rounds to neighboring villages. We are always well received but, as usual, I am the object of stares. Perhaps I should note that I stand 6 feet 2½ inches, weigh 220 pounds, and have extremely short hair. Understandably I am somewhat of an oddity in a region where the average man stands 5 feet 6 inches, weighs 140 pounds, and has long, straight hair.)

The next time John goes alone to that village, he must face the ordeal of explaining in the local language about me and about how the black man came to be an American. Describing the Civil War in a new and strange language is no easy feat.

My first experience at the village barber angered me until I remembered my uniqueness, and then the situation became comical. As soon as I sat down in the chair, runners were sent out in all directions. When most of the villagers had touched and inspected my head—as the barber stood aside, beaming with pride—my haircut proceeded. I'm sure the first strands never hit the floor, as there was a mad scramble for souvenirs.

At present, I am lecturing in English, world civilization, health, and sanitation, and supervising a physical-training program at a rural institute named Hanumanmathi. Two or three nights a week I spend in villages showing educational films in the local language.

At first sight the Rural Institute of Hanumanmathi (especially if you are familiar with the topography of south India) has all the appearance of an oasis in the desert. It lies in a region where the land has long since been considered effete; the removal of one inch of top soil often reveals solid rock.

After four years of soil nourishment and of fighting what seemed insurmountable odds, the institute has managed to grow all the indigenous crops of south India. One of the major objectives of the institute is to educate the village boy in a *rural* environment, hoping to change the trend whereby city-trained agricultural students stay on in the city and find jobs as clerks instead of returning to their villages where their knowledge and services are desperately needed.

Since coming to the institute, I have accepted invitations to speak at several schools and clubs. The usual topic is life in the United States, including education and civil rights. Ordinarily, the only knowledge these people have of the racial problem in the U.S. comes from the pictures and brief articles they occasionally read in local newspapers. (It interested me to see that a widely-read leftist newspaper of national circulation recently ran a series on the Black Muslim movement in the U.S.)

It is difficult to talk democracy to a dark people when I know of conditions prevailing in parts of the U.S. I feel somewhat of a hypocrite when I speak of the glorious and wonderful life of an American, the free and advanced educational system, job opportunities, politics, and social life. I praise these institutions knowing that this life is not enjoyed by all Americans. Twice my attention has been called to this point by Indians who have visited the land of the free to find themselves subjected to the restrictions sometimes imposed on men of color.

No Racial Incidents

So far my life here in south India has been without any unfortunate incident pertaining to race or color, and all of my trips to the northern part of the country have been enjoyable. The Indian people are among the most hospitable I have ever met. I often wonder what thoughts occur in the minds of Volunteers who in the U.S. live in places where to extend similar hospitality to a Negro would mean sure social ostracism and possibly economic reprisal.

Hardly a week passes when I don't receive an invitation to attend some social function or to visit someone's home. I can never find the right words to express my gratitude; people do so much to make you welcome that it is sometimes embarrassing. India is neutral in world politics, but in the hearts and minds of the people, there is an unquestionable love and respect for the American people, their country, and their government.

Words fail me when I try to express the feeling I get of being alive and living in a country where I am free to come and go as I choose, without that nauseating feeling that occurs when you sense you will be denied service in a restaurant. In some ways it is ironic: I am enjoying here in a country thousands of miles from my own a way of life that every male (five) in my family has served in the U.S. armed forces to protect.

Even with thoughts of this and of life in the southern U.S., when I am asked to name the country I would prefer to live in, I do not hesitate to say America. For with all its faults I sincerely believe that I can one day share in the wealth and glory of what I think is the world's greatest government and people.

A Volunteer Revisits Homeland

Volunteer Richard Brown was born and spent his early years in Mussoorie, India, as the son of American missionaries. He attended Muskingum College, New Concord, O., graduating in 1962 with a B.A. in political science. He speaks Punjabi, Urdu, Hindustani, and French, has travelled widely in Asia and Europe, has served as a camp counsellor, and has worked on a farm in the U.S.

By Richard Brown

It has been said that a visit to India for two days makes one an expert, two weeks warrants a book, two months provides a pamphlet, and two years reveals how little you actually know. Continuing on this advice, I should write nothing on India. I have lived here 16 years. While most of the Volunteers were encountering a new culture and experience, I was revisiting a country I remembered as home. My parents are missionaries, now in Pakistan.

Strangely enough, the adjustment many of the Volunteers felt, I also experienced. Four years of college in the U.S. enable one to forget much of a life once lived, but a knowledge of the language and an understanding of the slower way of life helped me in settling down to the job. The work has been interesting and provocative, and this can be in part attributed to the responsive persons and fellow Volunteers with whom I live.

Thirteen Volunteers were assigned to the Uttar Pradesh Agricultural University. This is an institution patterned after the land-grant colleges of the U.S. The university administers a former state farm of 16,000 acres. The land is rich and fertile. The Himalayan mountains, only 16 miles away, provide an abundance of water as well as a beautiful backdrop for our work. Sixteen years earlier, only tigers and mosquitoes inhabited the dense jungle now under development.

Early in our Volunteer days, our jobs were ill defined and led to frustration. Bob Gould (Waterbury, Conn.), originally assigned to dairy work, initiated a group project in poultry to provide a goal for our efforts and keep us together (we were located in three households several miles apart). We built four chicken houses of different materials, and with them a project was born. A poultry supervisor at the farm provided technical and practical advice. A U.S. Agency for International Development adviser to the university provided guidance and AID financial help, without which the project would have been more difficult.

The Indian farmers living nearby were to provide the chicken houses (built to specifications) and were to be given chicks, feed, and medical care on loan. The money was to be returned upon production of the layers at six months. No unit could be less than 150 layers. The net profit per unit was budgeted at about 1500 rupees ($300).

There was no poultry before the arrival of the Peace Corps. At present 28 farmers have 34 units among them. An association has been formed. A market has been found. The daily output of eggs is about 3000.

From the first, I wanted to take part in the project, but I found early in the game that I was badly suited for it. While showing a VIP around one of the farms, I identified chickens with large combs as roosters. Much to my embarrassment, I was corrected on the spot. I lost my standing as "poultry expert," and I was given leave to go into whatever would hold my attention.

The university's farm is mechanized, but there is difficulty in keeping the tractors and combines in the field, however, because of breakdowns. Dave Pocock (Bellingham, Wash.) is helping in this respect. If he has the proper tools and parts available, he can repair any machine. He has installed a complicated calibration unit which had been lying around unused for several years. Its use has saved the farm a great deal of time and money. Repair jobs that used to take six months, because the parts had to be sent away, can be completed in one day. Dave also keeps engines running for the poultry project.

I now work with the university and its students. I helped to introduce the "Peace Corps game" of basketball; it is now considered one of the few games in which students can hold their own against other institutions. I helped to revamp the sports program, adjusting the American system to an Indian environment. Now an original sports program, including intramurals, has been put on a yearly basis. I have had an opportunity to work with and to compete in basketball and track on the district, state, and national levels.

My favorite project is planning the layout of a school and the development of a program for a "people's college" some 16 miles from us. The institution is purely for rural young men and is the first "youth-work" school in India.

At first our impact here was hindered by our adherence to what we believed was the "Peace Corps image" until we realized that we ourselves were the image and that we were not forced to work within a given framework. The work is still new and enlightening; the time has passed too quickly. The experience has never been a sacrifice, but only a privilege to be a part of an organization which is fulfilling a need in the progress of a developing nation.

At the College of Nursing in Hyderabad, Volunteer Nurse Linda Salsman (Anacortes, Wash.) shows injection method.

'Learning' Is Luxury Ill-Afforded

Volunteer Norman Delaney (Newburyport, Mass.) received a B.S. in education in 1955 from State Teachers College, Salem, Mass., and an M.A. in history in 1956 from Boston University. He studied history and sociology at Duke in 1957-58 while working on his Ph.D. He has taught at a junior college in Sitka, Alaska, and before joining the Peace Corps was an instructor of history at State College, Bridgewater, Mass. In 1961 he served with the Universalist Service Committee in Germany, working in a camp for underprivileged children.

By Norman Delaney

The visitor to Peace Corps locations in India becomes accustomed to finding Volunteers of all backgrounds and specialties—including former history, political-science, and even journalism majors—working in poultry projects, machine shops, or other fields. Thus our visitor may be surprised to find a bona fide history teacher assigned to teach history in an Indian university. I work within the architectural splendor of the Osmania

University College of Arts and Commerce, near Hyderabad. The visitor could also find here a Volunteer journalist and a Volunteer lecturer in English, both in the same building. In other colleges he would find a zoologist, a geologist, a chemist, and a chemical technologist, all integrated into their respective departments.

I am able to anticipate my visitor's questions: Why was I assigned to a university? What are my impressions of the Indian student and the Indian educational system? What have my accomplishments included? Although I will attempt to answer even the last question, the visitor has reminded me of the frequent need for self-evaluation. My own most frequent question is: Am I giving enough, am I making a contribution to these students, to this university, to India?

My mind briefly wanders as I reflect on my stay in India, on wonderful places and people, the friendships, the experiences, and all the rest. But the question remains—*what have I accomplished?*

Suddenly, I am brought back from my reveries by my visitor, who, apparently satisfied with my answers (even the ones I knew to be superficial), bids me good luck and departs. It is 10:05; I hasten to my American history class.

My four students—one a girl—greet me in the corridor and together we find a vacant classroom. They are M.A. students taking American history as an elective. As I return their smiles, I think of the three who have come by bus, the time and frustration they have spent in waiting, pushing and being pushed, the heat, the crowds, the dust, the gasoline fumes. I feel that the least I can do is try to make up for that unpleasantness.

What lectures have I presented? Columbus's Search for the Indies; the Seven Years' War and Its Significance for America *and* India; Revolutionary Boston: the Tea Party; Thoreau and Passive Resistance; Abraham Lincoln and Freedom. Besides seeking in these lectures to link the events and the personalities of our two countries, I had demanded that my students *think, question, evaluate*. Unlike what I have heard of Asian students, my four have never become outraged over recorded or alleged examples of American discrimination or "atrocities" against Negroes, red Indians, Mexicans, or immigrant groups. I long ago came to regard their friendly but bland noninvolvement as one of my greatest challenges.

Can a Volunteer or any outsider rightly criticize these students? Hardly so; yet it is natural for him to feel a deep resentment (as do many Indian students, teachers, and administrators) at a school system which seems to encourage mediocrity. My four, like my prospective B.A.'s, operate under a time-honored procedure whereby they pay attention only to what is in the syllabus because this material is what will be covered on the all-important examination. "Learning" is a luxury students can ill afford, unless it relates directly to the syllabus. Their idea is to pass and to graduate as painlessly as possible.

It is 10:55 now, and I hurry to my second class: European history. This is a second-year B.A. class, my students of the previous year. As usual, the students are friendly and courteous; although I take pride in my attendance record, I am asked the customary: "Are we going to have a class today, sir?"

Suddenly I wince. Today's lecture is on the unification of Italy, but I have had no opportunity to sketch a map on the blackboard. Well, better do it now, after taking attendance; ah, nothing extraordinary—eight out of 17 students present. The students show casual indifference until I begin to sketch, left-handedly, on the board. This never fails to fascinate them.

As I proceed with the lecture, there will be no questions from them or attempts to answer any of mine. A boy called upon may respond with a bewildered "Who, me, sir?" I realize their problem of understanding English, especially the boys from the villages. Also, my English is Boston-American and thus "foreign" to them. The inability of most students to express themselves in the medium of instruction, English, shows another vital failure in the "system."

But the lesson must be taught: try to make it interesting—be careful with pronunciation—watch for responses—draw the parallels between the new Italy of then and the new India of now—cause some giggling by a description of the "owlish" Count Cavour—bring up questions and comments about north vs. south Italy, Cavour vs. Garibaldi. . . . And so another period ends. It is 11:45. Was the lecture a success? Did it have any meaning, other than the names, dates, and events mentioned?

Today there is another class at 2:15 for first-year B.A. students—another European history class. I will be discussing the wars of Louis XIV. I will try to arrive at 1:45 to sketch a map of France on the board.

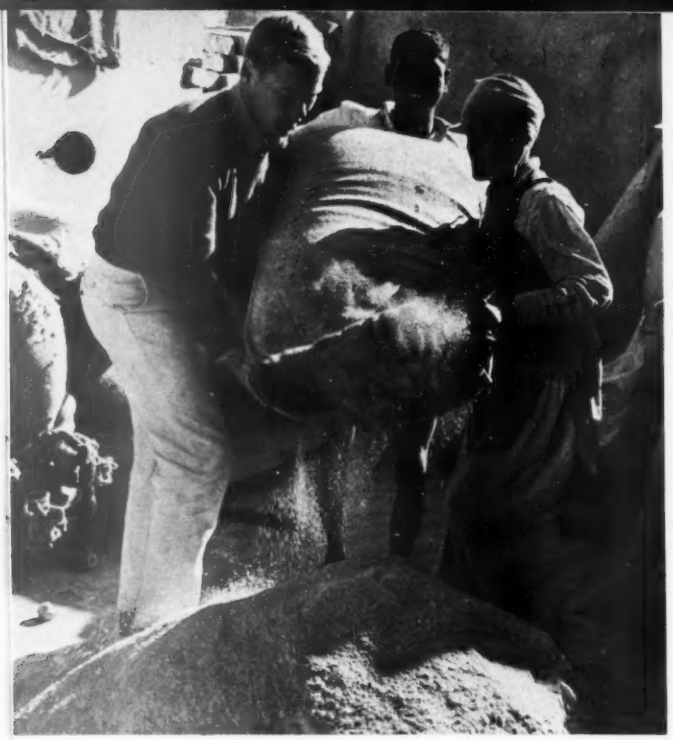
As I pass students, sometimes pausing for a greeting, I wonder, as *they* sometimes must, what happens after the B.A. or M.A. In truth, my history students probably have little cause for concern. Their fathers are landlords or shopkeepers, and what these young people do in life may have long ago been decided for them. But the others, what will they do? Will any ever remember these years? Will the university have made a difference to them? What about the Peace Corps Volunteer here now—what effect has he had?

Everyone wants tangible results from a job; all of us are conscious that a great deal is expected of the Volunteer. We must seek successes in order to make any sense out of our being here; we want tangibles as our trophies of victory. Yet, somehow, each one of us must be his own evaluator; he must find his own tangibles. Only the fool or cynic would say that this experience here has been for nothing, that we at Osmania have made no impact. But still you may ask: how have you made your impact, Mr. History Teacher?

If you could interpret my smile, it would mean that perhaps part of the answer is for me alone, that I have found my own rewards and feelings of elation as a Volunteer. But I will share with you one event that happened on Nov. 25, 1963. On that morning my graduate students refused to listen to my scheduled lecture. They asked instead for a talk on President Kennedy, who had been discussed many times during the two days before by everyone on campus. Yet everything I said about him and his great idealism I knew they understood. Our lectures on the Founding Fathers, on Jeffersonian and Jacksonian Democracy, on Frontier Democracy, all seemed to tie in at last.

This was my best lecture as a Peace Corps Volunteer. But how could I ever repeat it? Where will I ever find such a class again in all the world, and such a time, and such a place?

Peter Boyer, who writes on the opposite page of his duties at Osmania University, is surrounded by students as he returns examination papers before class.



In Bisauli, Volunteer Greg Brown organized co-operative for marketing feed; with helpers he empties bags before mixing.

Volunteer Ambrosia Noetzel (Redlands, Cal.), home economics teacher in Hyderabad, arranges nutrition display in market.

Sunsets, Smiles, 101 Strings

Volunteer Peter Boyer (Lexington, Mass.) graduated from Williams College in 1960 with a B.A. in American history, and took an M.A. in American civilization in 1962, at the University of Pennsylvania.

By Peter Boyer

As a Volunteer, I am a generalist. Freely translated for those Peace Corps pledges still imprisoned by the language barrier, this means that I have a liberal-arts degree and am innocent of any particular technical skill. As such, I am employed as an English lecturer at Osmania University in Hyderabad.

Indian universities, although adapted mainly from the British university system, share with American universities a long summer vacation. The vacation here coincides with the hotter season from April to June (I say hotter because there are only two seasons: hot and hotter). Because of it, I must find some suitable project to fill this gap since the Peace Corps so unreasonably frowns on three-month vacations for its Volunteers.

At first, I thought I might turn to agriculture. But the idea of pulling weeds in the hot sun was repugnant to a sensitive city boy like me. What, I then reflected, is the true function of a generalist in a free society? Ultimately I decided I might best use the time to continue to teach English.

In India, problems of communication are compounded by the existence of 14 major languages and literally hundreds of dialects. Many of the students entering university have never been taught in English—the university's teaching language—so that on their arrival they have to grope desperately to understand their instructors. To minimize this agonizing period, I decided to conduct a course in English for high-school seniors.

My first steps seemed like the waltz of a faint-hearted boxer—I danced beautifully but never scored. I approached six or seven high schools, where each principal eagerly promised to give me a list of 10 or 15 students eager to learn more English.

By mid-February, I had received a list from only two schools. Finally I found a school whose vigorous headmaster not only promised to provide students but offered to lend his facilities as well. From this point, matters went rapidly, until there were four centers throughout the city, and 200 students were being daily exposed to English by six Volunteers. We taught for one month, as planned, and the success of the program can be measured by the fact that not one of the students—or teachers—suggested another day of lessons. What greater tribute?

Actually, my brief story ends in sunsets and smiles and 101 strings. But just one time I would like to hear of a Peace Corps Volunteer who struggled through many difficulties, surmounted obstacle after obstacle, and finally proved that his project was a failure.

Finding a workable summer project can really be a trying experience, but if a project is successful there are numerous benefits—such as providing conversations with administrators and articles for THE PEACE CORPS VOLUNTEER. The biggest problem is to find something that provides direct benefit. If people in India can see advantages to a program, they respond quickly and enthusiastically. Too often, I think, a country is judged by the scope of its problems, and not by its attempt to overcome them. Indians are not inept or unintelligent; they fully recognize their difficulties. Yet it is because the problems themselves are so interrelated that the simple solutions which an observer might hastily suggest are not practicable at all. For example, India's burden of increasing population is linked with attempts to educate millions of villagers, which in turn is connected to the language problem, and this to the political divisions of the country, and so on. Once a useful scheme is proposed, however, responses can be overwhelming. This is one of the things that makes being a Peace Corps Volunteer worthwhile.

Adjustment to an Image

Volunteer Margery Donk (Cohoes, N. Y.) received a B.A. in history from Cornell in 1962. She studied Hindi and Urdu at the University of California in Berkeley while enrolled in political science and South Asian graduate courses. She has also attended summer courses at Harvard.

By Margery Donk

Perhaps one of the most emphasized parts of Peace Corps training is the problem of adjustment. After three months in India, this complex phenomenon is, for me at least, not so much adjustment to India or to a new situation as an adjustment to the idea of being a Peace Corps Volunteer. To some, this may be a meaningless distinction, but to me it seems real; for if I have any problems, they seem to center on my seeking to answer the questions: "What does it mean to be a Volunteer?" and "What is expected of me and by me as a Volunteer?"

I hear so much from outside sources, from the Peace Corps, and from within myself about the ideals and responsibilities of the Peace Corps that I often find myself troubled by the suspicion that in my role as a Volunteer I am performing more like Margery Donk than like Margery Donk, Volunteer. The troubling aspect of this is the question, "Should there be a distinction?" and, perhaps more crucially, "Can there be a distinction?" One part of me says that being in the Peace Corps makes me special and demands a special behavior. But when it comes right down to it, I don't feel or act any differently from the way I did before.

One can be acutely aware that he, in everything he does or says, is embodying America. But it does not necessarily follow that this will cause him to act in any special way. For one thing, he may be unable or unwilling to play a role, and for another, he may have no clear idea of how to embody or what to embody of America.

Perhaps I can compensate for the vagueness of my introduction by describing my Peace Corps life thus far. My situation and reactions may not be unique, and yet I am sure my assignment has presented novel problems.

I teach English at a government school for girls in Visakhapatnam, Andhra Pradesh. The peculiarities of the social composition of Vizag, as we call it, have led me to meet a wide range of Indians. Everyone talks of the diversity of India as if there were some sort of magic in it. But the diversity I must deal with, fascinating as it is, requires some mental gymnastics and serves to intensify my search to define my purpose here.

One part of my life, of course, consists of teaching, which is at times a source of endless delight and at others one of indescribable frustration, depending on how I am momentarily coping with my somewhat happy-go-lucky educational institution. But every afternoon at 5, I emerge, covered with chalk dust, from an Andhra-permeated existence and return to the polyglot life of the shipyard colony. Kathy Weede (Cheraw, S.C.) and I live in a modest house surrounded by people of every major Indian language and subnational group, their children, and their animals. Tea is inevitably interrupted by children coming to take advantage of Kathy's comic-book lending library, by neighbors dropping in to chat, by someone extending an invitation to attend or speak at some function—a Lions' Club, a nursery school, the opening of a dispensary and birth-control center, or a ship launching.

We have become attached to our status as visiting-foreign-dignitaries, but at times it can be highly embarrassing to two women in their early 20s who find themselves the center of attention in a culture which pays such deference to age. We have also had some interesting times trying to blend our various unexpected guests. The highly westernized Indian naval officer, the less cultivated but region-conscious Andhras, the well-educated but very orthodox shipyard people all seem to get along beautifully with themselves and us, but not with each other. Kathy and I joke about being the only people in Vizag who are equally at ease with ricksha drivers and the managing director of the shipyard. And we really *do* feel at home eating Andhra food with our right hands in orthodox style as well as sipping cocktails with the élite. The transition for us is easy, but we worry about whether news from one world leaks back to our other worlds, and if so, whether eyebrows rise or whether we are graciously excused simply because we are Americans. We are fast developing multisplit personalities: we smoke in one compartment of our lives and beguilingly praise 10 varieties of Indian sweets in another.

We are extremely lucky to be in a position where we can see so much of Indian life, and I for one am grateful; it has made our lives interesting and enjoyable. But our existence certainly does not conform to one common Peace Corps image of boredom, intellectual stagnation, and material deprivation. Not long ago, I read an article in this very magazine about the problem of intellectual stagnation and the question it raises as to whether Volunteers should be given more of an opportunity to mingle with the educated citizens of the countries in which they are serving. Well, without question, we are mingling.

I wanted to come to India to learn more about India, to live in a different culture, and to see for myself how different a different culture can be. I wanted to see what it would do to me, how I would react, what kinds of relationships I would form, what I would learn about my own values and my own culture. In the 3½ months I have been here, I have been on the whole buoyantly happy. I have learned that I value many things about the U.S. that I previously took for granted; yet I have also found there is nothing I miss painfully. My material wants are minimal; more importantly, I am neither bored, lonely, nor restless. Already I find it hard to isolate the things that are peculiarly Indian, and in this respect I am glad not to be committed to any real effort to promote change. I wouldn't know where to begin, and I am no longer sure that I honestly know why I should ever want to change the world with which I've come in contact. I have not been overwhelmed by a sense of sickness, poverty, and ignorance. Perhaps I have been too cushioned from reality, but I am not convinced that my life has any more meaning than an Andhra schoolteacher's, or a Punjabi engineer's, or a Kerala naval officer's, or a fisherwoman's, or a wandering holy man's.

But this really is not the point. I'm a happy, healthy, and very fortunate American who has had most of the benefits which the U.S. has to offer. But at the risk of perpetuating the myth of "the happy savage," I wonder sometimes why development along Western lines should be an absolute value for India, since our technological development has demanded such a different set of values from India's. There are people in India who seem happy with what they have; and there are dead, joyless eyes in the faces of both rich and poor. There are satisfaction and dissatisfaction, which, here as elsewhere, are more functions of personality than of position and possessions.

I am not in a situation which cries out for improvement, even at school, where I am so often faced with a conflict between my own built-in values and those of the system in which I work. I wonder if it is possible to introduce minor changes if major changes in the whole pattern of society don't come first. And it is those major changes which I would feel shaky in promoting.

I like the India I know very much. The Indians have been kind to me and have succeeded in making me feel "homely," as they put it. And I can look forward to my service here as an enjoyable, interesting, worthwhile experience for me. But if these two years are to mean anything more in terms of accomplishments, then I must presume that there is no inherent conflict between being a good Volunteer and being myself.

The Peace Corps Helps With Plans Of Ag-Extension

Volunteer John Briscoe (Lakeville, Conn.) graduated from Wesleyan University in 1959 with a B.A. in history, and was graduated an M.A. by the Harvard Center for Middle Eastern Studies in 1961. He travelled extensively throughout Europe and East Africa before joining the Peace Corps, and he was a member of Operation Crossroads Africa in 1961. Briscoe taught in secondary schools in East Africa in 1961-62 with the Friends African Mission. He has worked as a farm laborer and a lumber-mill hand, and has spent a summer in a German youth work-camp. He speaks Arabic, German, French, Russian, and Swahili besides the tongues he has learned in India.

By John Briscoe

India shares the desire and need common to all developing countries to change a subsistence agriculture into one which will produce enough food to nourish its people and enough wealth to stimulate industrialization. In short, the peasant must be assimilated into a cash economy by increasing the quantity and quality of the goods he produces.

In this attempt, India faces special problems. By far the most perplexing is its burgeoning population, but the country also is beset by the vagaries of monsoon rainfall and a social system which often limits initiative and separates the tiller from the owner of the land.

Because of these immense problems and because of the lack of new arable land, production on land already cultivated must be increased. The responsibility for solving this problem rests squarely on the national extension service, now at work in every state. India's big task now is to shape this force into the realization of its promise.

It is in this context that the Peace Corps agricultural-extension work should be viewed. First, we are few in number; for every Volunteer in India—regardless of job — there are almost 4,000,000 Indians, more than the population of many other countries where the Peace Corps is working. Second, we are here to help carry out plans which have been drawn up over the 16 years since independence—plans well laid but not always easily carried through.

To be effective, the agricultural-extension Volunteer in India must work within the existing framework. The biggest contribution he can make is to help galvanize the institutions charged with the tremendous task. Many of them are now working only fitfully.

There are, of course, many other ways in which the Volunteer can contribute. He almost certainly has some useful skills and knowledge which can adapt to circumstances in India. But perhaps more important is the vigorous way he approaches a problem. Often his most valuable attribute is that he doesn't know something is impossible so he goes ahead and does it.

Working in Extension

As for my situation, I am working with Hal Marz (Santa Cruz, Cal.) in the extension wing of the Agricultural College at Hebbal in Mysore state. In addition to teaching extension methods, the college is conducting in-service training for the extension agents in nearby development blocks (the government has divided every state into community-development blocks and sent in trained officials to administer development programs).

To facilitate this work, the two blocks nearest to the college are being developed as a demonstration. My part in this work is to build a youth program. Hal, meanwhile, is working on an extension program in plant-protection and disease-control methods. For both of us this means working with and through the village-level workers (who report to the block officials) and extension officers to reach the villagers.

I am now working with eight of these workers, each of whom I meet at a bi-weekly meeting. My role has been to encourage them, to offer advice when necessary, and to show them how youth work can aid community development. I have little experience in this work but I have found that most of the necessary information is available from my colleagues. My job has been more to induce them to put it to use than to develop new concepts and institutions.

Youth clubs have existed in various forms for several years, but most of them now exist in name only or are concerned only with sports and recreation. My work has been to try to redirect their energies towards agriculture, to democratize their operation, and to help them develop junior leadership, responsibility, and initiative. The main changes I have been trying to introduce are the project system (as in the American 4-H) and increased membership participation in club activities.

The work goes slowly, but it has its rewards. Once a boy walked two miles from his home to tell me his papaya plants had blossomed. Then again, I found that a boys' club that had been begging me for months to provide a football had collected money among its members, selected a boy to buy the ball, and laid out a playing field. Having solved that problem, the boys were full of new ideas for other projects. When I heard the news, I couldn't believe that the days of argument, talk, and work I had gone through with them had at last paid off.

At Women's College in Hyderabad, Jane Gibson (Kingston, Tenn.) talks with students by campus relic; holder of an M.S. degree from Stanford, she teaches chemistry.

Education, Teaching, Government

More Opportunities for Returning Volunteers

Additional opportunities for returning Volunteers in education, teaching, government, and other fields were listed recently in the monthly bulletin issued by the Peace Corps Volunteer Career Information Service. The complete bulletin is sent regularly to Volunteers who will complete their service in 1964, and they have been asked to return registration cards to the Career Information Service in order to be advised individually. Inquiries should be addressed to the Peace Corps Volunteer Career Information Service, Room 601, 1815 H St., N.W., Washington, D. C. 20006. Following is a selection from the most recent bulletin.

Education

The University of Wisconsin will give academic credit for Peace Corps training and service and has allocated over 40 fellowships, assistantships, and tuition scholarships for those qualified applicants who have had Peace Corps service or its equivalent. For the academic year 1964-1965 these special fellowships and assistantships are available mainly on the Milwaukee campus in newly developed programs in human relations, the culturally deprived, social work, the Peace Corps Training Center, urban studies, international education, and adult education in world affairs. For this year only, the deadline for applications for those awards on the Milwaukee campus will be held open until May 1, 1964, although highly qualified applicants for some grants will be notified of acceptance at an earlier date. For further information and for application forms, bulletins, and descriptive materials write immediately to Dean Donald R. Shea, International Studies and Programs, The University of Wisconsin-Milwaukee, Milwaukee, Wis.

The East-West Center at the University of Hawaii has established 10 graduate fellowships for returning Volunteers beginning in September, 1964. The fellowships cover travel to Hawaii, tuition, room, meals, books, cash for incidentals, and a study tour to Asia. The application deadline is June 1, 1964. Applicants should be college graduates and are normally required to have maintained a B-average in their undergraduate work and to have taken the Graduate Record Examination. Application blanks and information kits may be obtained from Peace Corps Representatives in the Philippines, Sabah/Sarawak, India, Pakistan, Ceylon, Thailand, Nepal, and Malaya or from the Career Information Service. For further information, write to Dr. John N. Stalker, Director, Overseas Operations Program, University of Hawaii, Honolulu 14, Hawaii.

The University of Kansas has established four graduate fellowships for returning Peace Corps Volunteers who plan to enter graduate school in February, 1965. The awards, for use in any field of study, carry a stipend of $2000 for the first year, $2200 for the second, and $2400 for the third. An additional $400 per year may be granted for each dependent. Write to Dean W. P. Albrecht, The Graduate School, University of Kansas, Lawrence, Kansas.

Alabama Agricultural and Mechanical College has established three tuition scholarships for returning Volunteers for study at the undergraduate level for the 1964-65 academic year. For further information, write to Dr. R. D. Morrison, President, Alabama Agricultural and Mechanical College, Normal, Alabama.

Teachers College, Columbia University, has announced that the application deadline for its special scholarship program for American teachers who have successfully completed two years of teaching assignments overseas has been extended from Feb. 1 to May 1, 1964.

The Manhattan School of Printing, a training institution for the printing trade, has established six one-year scholarships for returning Volunteers who want to enter the printing industry. Write to J. D. Robinson, Director, Manhattan School of Printing, 333 Sixth Avenue, New York 14, New York.

Teaching

The Laboratory Schools, a division of the Graduate School of Education at the University of Chicago, seeks returning Peace Corps teachers for positions at the nursery through high-school levels. The Laboratory Schools are progressive institutions dedicated to experimenting with and evaluating the learning process. Joint appointments are also available for persons who are carrying out research projects or studying for an advanced degree. Write to Francis V. Lloyd, Jr., Director, The Laboratory Schools, The University of Chicago, Chicago 37, Ill.

Teachers College, Columbia University, is recruiting 100 secondary-school teachers in 1964 for service in Kenya, Tanganyika, Uganda, and Zanzibar. Positions are available for teachers of biology, chemistry, English, geography, history, math, and physics. Applications will be accepted from: experienced secondary-school teachers, arts and science graduates with no teaching experience, professionally trained graduates with no teaching experience. Those interested are urged to apply immediately. Following completion of appropriate training programs, accepted candidates will receive two-year appointments as salaried education officers from one of the co-operating East African governments. Write to Teachers for East Africa, Teachers College, Columbia University, New York, New York 10027.

The Texas Education Agency will grant emergency teaching permits to returning Peace Corps Volunteers upon the request of the superintendent of the school in which the Volunteer finds employment. During the following year, the Volunteer's training and experience will be evaluated to determine what requirements are necessary for full certification. The Agency will also evaluate transcripts and other information submitted prior to the time of employment. Write to Milo E. Kearney, Director, Division of Teacher Education and Certification, Texas Education Agency, Austin, Texas.

The State of California Department of Education will accept Peace Corps teaching experience in lieu of student teaching. Volunteers who taught for two years will receive credit for the student teaching required for the elementary and secondary certificates. Only one year of Peace Corps teaching is needed to meet the requirement for the Junior College Credential. For further information, write to the Bureau of Teacher Education and Certification, State Educational Building, 721 Capitol Avenue, Sacramento 14, California.

Government

Volunteers interested in domestic or overseas employment with the U.S. Government may obtain a copy of a special report containing general information about application procedures, examinations, job opportunities, and related information. A section is also devoted to employment with state and local governments. Write the Career Information Service.

The State of California seeks returning Volunteers for a variety of positions in health, engineering, social welfare, administrative and fiscal fields. For further information, write to Alden L. Brock, Chief, Recruitment and Field Services Division, California State Personnel Board, Room 210, 801 Capitol Mall, Sacramento, California.

Federal Service Entrance Examination: The U.S. Civil Service Commission, as a convenience to returning Peace Corps Volunteers, will conduct the Federal Service Entrance Exam at various overseas points. The exam will be given in the following countries for the benefit of Volunteers terminating between January and May, 1964: Bolivia, Brazil, Chile, Colombia, Dominican Republic, Ecuador, El Salvador, Jamaica, Malaya, Philippines, Somali Republic, Tunisia,

and Venezuela. Additional examinations will be offered later in the spring and summer for Volunteers returning between May and December, 1964.

Copies of the FSEE announcement and sample test questions have been sent to Peace Corps Representatives in the above countries. Volunteers should notify their Representatives if they would like to take the exam overseas.

Private Business

The International Division of the Charles Pfizer Co., manufacturers of pharmaceuticals, cosmetics, fine organic chemicals, and related items, seeks returning men Volunteers with a B.A. degree for its international sales program. Salesmen begin with a six-month training program in the United States and are then assigned to one of the 55 countries in which Pfizer operates. Salesmen usually work in two or three countries during their first ten years, but may be assigned to permanent management positions in a specific country after a year or more of successful sales experience. Write to William Harrington, Director Employee Relations, Pfizer International, 235 East 42nd St., New York 17, N. Y.

Other Opportunities

International Development Services Inc., a private, nonprofit organization working in the area of economic and social development, seeks returning Volunteers for a variety of overseas positions in Africa and Latin America. Opportunities are available in agricultural economics, farm management, land use and reform, community development, the development of school systems, illiteracy eradication, health programs, the development of co-operatives and credit systems, legal work in the above fields, and a variety of other possibilities. Assignments are for a minimum of two years. For further information, please write John F. Lee, President, International Development Services Inc., 1725 I Street, N.W., Washington, D. C. 20006.

The Thomas A. Dooley Foundation seeks physicians, nurses, anesthetists, X-ray technicians, and lab technicians for its programs in southern Asia. Openings are also available occasionally for persons with other than medical training. Plans are being made to move into the area of community development programming. The Foundation also provides assistance to educational facilities serving Tibetan refugees in India. Physicians are paid $300 a month; all other staff receives $150 per month. Travel expenses plus most living costs while on assignment are also provided. Write to Dr. Verne Chaney, Executive Director, Thomas A. Dooley Foundation, 442 Post St., San Francisco, California.

The PACE Association, an educational service organization in Cleveland, Ohio, seeks returning Peace Corps Volunteers. Working with organizations in the area interested in the problems of urban education, PACE has set as its goal the provision of quality education for all children in Cuyahoga County by 1970. Volunteers interested in urban problems as teachers, social workers, part-time graduate students or in a range of new jobs are invited to write Dr. Robert Binswanger, Executive Director, The PACE Association, 518 The Arcade, 401 Euclid Avenue, Cleveland 14, Ohio. (PACE stands for Plan for Action by Citizens in Education.)

The U.S. Commission on Civil Rights seeks returning Volunteers with social science and liberal arts backgrounds. The Commission is involved in study and research on the civil rights situation across the nation in the areas of voting rights, housing, education, and employment, and participates in the mediation of civil rights problems. Applicants should be interested in research, and should have the ability to write well and to deal with people. For further information, write to Warren Cikins, U.S. Commission on Civil Rights, 1701 Pennsylvania Ave., N.W., Washington, D. C.

Overseas Opportunities: The Career Information Service has purchased copies of a publication entitled a **Guide to Employment Abroad.** This booklet, published by Hill International Publications, lists a number of employers interested in hiring Americans for overseas work. Write to Career Information Service, Room 601, 1815 H St., N.W., Washington, D. C.

North Carolina Wages War Against Poverty

The State of North Carolina seeks returning Peace Corps Volunteers to work with four new projects that are a part of North Carolina's war against poverty:

- The North Carolina Fund is seeking candidates for 10 communities chosen as sites for comprehensive experimental five-year projects designed to break the cycle of poverty. Communities will want persons with maturity, skills, and experience in such fields as community development and organizations, citizen participation, education of children of limited opportunity, adult education, literacy, health, delinquency control, vocational training, various forms of social service activities, and related fields.

Positions in the community projects will be opening up from March to September, 1964. Salaries ranging from $4000 to $12,000 will be determined by community situations and will be commensurate with the responsibilities and background of applicants. The North Carolina Fund is a voluntary, nonprofit foundation headed by Governor Terry Sanford and financed with grants from the Ford, Reynolds, and Babcock Foundations.

- The Advancement School will be an educational laboratory to be located in Winston-Salem. Every three months, a group of 350 students and about 50 teachers from the junior high or high school system of the State will be offered remedial work, using modern instructional methods. The school's emphasis will be on reading, writing, and arithmetic. It will work with students of high potential who are under-achievers. Teaching and counselling positions are available, and the salary range is $5500 to $15,000 for 12 months. The school will open this fall.
- Appalachian Region Literacy School for adult men will also be started this summer and will be enlarged during the fall and winter months. The school will work with men who have failed to meet the educational requirement of Selective Service. They will be paid a small amount while they are in attendance, and will receive instruction in reading, writing, arithmetic, and a trade. The school needs teachers and counsellors; salary range is $5000 to $15,000 for 12 months.
- The Learning Institute of North Carolina has been established as an independent research agency to evaluate the public school system, all projects of the North Carolina Fund, and to develop experimental schools and education programs to test new theories and techniques. The primary emphasis of the institute's program will be to explore the underlying factors and problems related to the under-achieving students, and to seek new educational techniques to cope with this situation at all levels. It will also carry on basic research in the nature of learning. The institute will be located in the Raleigh-Durham-Chapel Hill area and will be sponsored by Duke University, the Universities of North Carolina and North Carolina State, the Board of Education, and the Board of Higher Education. The institute seeks returning Volunteers with an M.A. or Ph.D. in psychology, sociology, or education. Part-time opportunities with the institute are also available for former Volunteers studying at any university in North Carolina.

These are four parts of a comprehensive program which will try to break the cycle of poverty in North Carolina. For posts in any part of the total program, including teaching positions in institutions of higher education, a single application is all that is necessary. An effort will be made to place all Peace Corps Volunteers who apply. Volunteers should write directly to Governor Terry Sanford, State Capital, Raleigh, North Carolina.

U.S. Executive Corps Would Aid Business In Developing Lands

An "executive service corps" which would help private enterprise in developing lands is being planned by a committee representing the American business community, together with the Agency for International Development.

About 50 representatives of U.S. business and business groups were invited to an organizational meeting in March. Business volunteers would offer assistance for limited periods to businesses abroad that request their services.

Co-chairmen of the organizational committee are David Rockefeller, president of the Chase Manhattan Bank, and Sol Linowitz, board chairman of the Xerox Corp. Others on the committee are C. D. Jackson, vice president of Time Inc.; D. A. Kimball, chairman of Aerojet-General; and William S. Paley, chairman of the Columbia Broadcasting System.

The idea of an executive service corps was proposed by Senators Vance Hartke of Indiana and Jacob Javits of New York, and was endorsed by President Kennedy shortly before his death.

Volunteer Collectors Seek Recipes, Songs

Volunteers Steve and Iris Nagler want to hear from other Volunteers about two collections they have in mind—one of recipes and one of songs.

Along with the recipes, they hope to acquire descriptions about the flavors, uses, and history of the dishes supplied to them. They ask that for recipes containing unusual ingredients, reasonable substitutes (if any) available in the U.S. should be mentioned.

For the song collection, Volunteers are invited to submit pieces they have learned overseas. Political, religious, traditional, or contemporary songs are all welcome. The Naglers will welcome words (in phonetic alphabet), musical notation, history of the songs, and descriptions or photographs of instruments used.

For information, write Mr. and Mrs. Stephen Nagler, Peace Corps Volunteers, Box 413, Blantyre, Nyasaland.

Suan Song in Satoon?

From the number of success stories reported about Peace Corps efforts abroad, it must sometimes seem that Volunteers move effortlessly from one triumph to another in rapid order. But, as it does to all men, failure now and then comes to the industrious Volunteer.

Take, for instance, this note from "Letter From the South" by Jackie Dunn (Bozeman, Mont.) in the November issue of the *Thailand Peace Corps Journal:*

"After an orientation in Udorn on the construction of a *suan* (toilet), Tex Lierly (Fort Smith, Ark.) went to work. After an initial failure in Udorn, failure in Songkla (where he broke the mold), Tex has just made a third unsuccessful attempt at making a mold in Yala. We are all waiting to see what will happen in Satoon."

"Miriam, what will I tell Sargent Shriver?"

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